241 Besides corn and buckwheat, other agricultural products include oats, potatoes, green vegetables, and turnips, each of which has its proper harvest season. Among them, [252] oats are considered the most precious. The Lolo usually grind them into flour and mix it with water to eat on a trip. Potatoes are produced in large quantities to be used as auxiliary food.

241 Lolo agriculture is aimed at self-sufficiency only. 461 The people will be quite satisfied if production each year is enough to meet the demands of consumption. The Lolo do not 311 work hard on the farms, nor do they want to expand the cultivated acreage or to improve agricultural techniques. So the good earth of Liang Shan still remains a tract of barren land.

[423] Every Lolo family has its own cultivated field, which 237 constitutes its basic property. The wealth of a black Lolo 556 household, however, is measured by the herd of animals it owns. Animals are also raised by the rich white Lolo. Domesticated 233 animals consist largely of sheep and goats, pastured by house- 343 hold slaves. The sheep pen is inside the walls of the house but sometimes also outside as a separate unit. In spring and summer when the weather becomes warm, a round bamboo stable is built on the mountain slope outside the village to house the flocks of sheep. These are watched over day and night by household slaves. Besides grazing, the sheep are fed salt water twice or thrice a month to stimulate the growth of wool, used mainly as material for making capes. Shearing is performed three times a year between the third and tenth month; 236 the wool cut in the third month is the best in quality. In the 527 hot seventh month, people from villages in different places 571 drive their flocks to Huang-mao Kang, partly to cool off and partly to cut the wool. At that time different clans and villages assemble to feast and play together after shearing. They exchange gifts and food, trade or barter, and talk and laugh in these semisocial gatherings. It is a very grand affair, popularly called the "wool fair."

231 Pigs are also raised in flocks of ten or more and tended by female household slaves, but pig breeding is not as [237 popular as sheep breeding. After the pigs are killed, the 439] bristles are shaved off from head and body for export to the Han-Chinese territory.

The Lolo also raise the common yellow oxen in herds of as many as several dozens. They are driven to the pastures outside the village in the early morning and returned to the stable in the evening. The oxen can be used for plowing and are more expensive than sheep and pigs. The Lolo do not

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789 the past a rare cursing of the enemy. The old story of Balaam and Balak over and again! The very fact of this cursing often prevents an enemy from coming that way, for he verily believes the occult forces of nature are in waiting at that special place to undo him. He goes around a long way to avoid what he considers a real danger. Another use is made of the pole of cursing. In a quarrel between two adversaries one will kill a dog and hang its carcass on the pole, cursing his enemy well as he does so. It does not at first sight seem clear what share in the quarrel the dog can take, nor why he should suffer in a trouble that he has had nothing to do with. Possibly the idea is akin to that held by the Chinese, who have a similar custom. When there is a quarrel between two Chinese men or women which cannot easily be settled one will take a dog out to an open place, preferably the public execution ground, and then, after stating the justice of his case and cursing well his antagonist, he will kill the dog and send its spirit into the next world to ask for justice or revenge from those who rule in the dark lands of Hades. It is really an appeal to Pluto, and is supposed to set the spirits of the prison-house in motion against his enemy. What a strange life it must be, living amid occult influences and demons who come out at any time and wreck the best-laid plans or destroy all the happiness of one's home.

789 There is still one more use of the pole of cursing. The
461 hospitality of the Nosu farmers is often abused by a lot of
574 loafers, who in the winter-time, when there is not much doing, make up parties and call on those who live in the lower, warmer levels. In this way they spend their winter months in their kind of a Riviera, and do it at no expense to themselves. By wandering around from home to home, they pass

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the time away and enjoy themselves. When these Riviera holiday-makers become too frequent, some of the lowland farmers erect a pole of cursing near their home, and get a lot of wizards to call an army of demons together to infest the neighbourhood of the pole. This news gets abroad, and effectually stops the bands from straying in that direction. For once one sees some use in ghosts and a haunted spot. Some others of us who get pestered by unwelcome visitors would like to be able to keep a ghost or two to guard the premises and the quiet of the home from certain folk. One wonders, however, what plans are made to keep the ghosts from interfering with the members of the family that desires their help. Possibly the ghosts get tame like household dogs, which in the case of the Nosu will let alone all whom they know, but tear in pieces all strangers they can get at.

We were going now to be the guests, for a day or two, of Ah-pooh's daughter, the widow in the gorgeous robes, who had been so friendly and had taken so deep an interest in all we did when we were at See-tieh. We were expecting a warm welcome, for Ah-ku, the widow, evidently knew how to be hospitable, and to make people feel at home. As we were walking along we suddenly turned a corner, and there, before us, was Loh-deh, the home where Ah-ku and her retainers lived. It was a remarkably situated place, being the spur of a hill, very difficult of access on three sides, and approached on the fourth by a narrow ridge. A band of well-armed men could easily have defended it against ten times their number. Many of these wealthy Nosu, both in their own land and in Chinese territory, have chosen their dwellings with the one idea of defence. Ah-ku lived on the higher part of the ridge, in a strongly built house, with a large tower adjoining. She